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CHRISTIAN'S SPRING.

BY JAMES HENRY.

Introduction.

Should the chronicler who searches Nazareth and its environs for precious fragments of history extend his researches in a western direction, he would encounter a cluster of quaint-looking houses, contrasting strongly with others of modern structure and fashion that stand in harmless company near them. The double-pitched roofs, the diminutive windows, and the antique style of these edifices point to some distant period, when such architecture was in vogue, but now intrudes itself upon our more fastidious taste as obsolete, and identified with a simpler age and race.

The village in question has changed its aspect within a few years, but even now there is enough of it left to indicate that it was a Moravian abode, and there is sufficient material there to interest the curious in these matters, and to tempt the enquiring historian or the curious antiquary to extend his walks in that direction. The beauty of nature, and the charms of one of the finest agricultural regions, are sufficient enticements to lead us in the direction of Christian's Spring; for no more pleasant landscape greets the eye than the one you enjoy between Nazareth and this ancient village.

In the early times of 1750, the period into which the wand of imagination is about to lead us, the walk from Christian's Spring to Nazareth, partly along garden-like fields, partly through the primeval forest of massive oaks, must have been such as to awaken in the souls of the simple Brethren who daily pursued that well-worn route, all the spiritual joy that lurked within their hearts. And this we know from the *Reise Lieder*, as well as tradition, they were wont to express in hymns and songs as they went along.

They sang in chorus as they journeyed from place to place; and

one can imagine how sweetly those time-honored chorales must have relieved the solitude of the woods that shaded the road to the Single Brethren's dwelling place, as they went to and fro to enjoy the Saturday love-feasts at Nazareth, or the Sunday morning meetings in the present Hall. Peaceful images of an earlier life! Let us dwell upon them in spirit as we pursue the little sketch now before us.

Its Origin and History.

Christian's Spring was a settlement of Single Brethren, and was situated at the distance of two miles from Nazareth. It overlooked the small village of Gnadenthal,* which lay on the road to Nazareth, and at the distance of about half a mile from Christian's Spring.

It dates its commencement on the 17th December,† 1749, and the incidents in connection with its first formation into a community of Single Brethren are related as follows:

“Wednesday, December 17, 1749, with the beautiful text of this day, ‘The king has brought me into his chambers, He also

* The little settlement called Gnadenthal was commenced in 1745; it was designed as the abode of the married brethren, and the tract of land in which it lay was one of unsurpassed fertility. While the first house was being erected, in the month of January of this year, the Brethren slept at Nazareth, and continued to do so until the house was completed. At that time the Brethren Anton and Senseman came up from Bethlehem to assist in choosing the location, and give advice as to the building of the place. The visits of Spangenberg to Nazareth were very frequent, as we find him there on the seventh of January, superintending the builders of the first Gnadenthal house; and again on the thirteenth, in company with the Brethren (Captain) Garrison, Noble, Neusser, and others. On this occasion, soon after their arrival at Nazareth, they proceeded to Gnadenthal, when Brother Spangenberg proposed a love-feast, and rolling the logs together for seats, they contrived a table out of the split fragments of a tree. Around this rude board they seated themselves, and enjoyed the first Agape at Gnadenthal. In the afternoon they all returned to Bethlehem. When the first house was completed, December, 1745, Brother Zeisberger was duly installed as *Haus Vater*, and Brother Demuth was made his assistant, aided by a number of the other Brethren who were to perform the various duties assigned them.

Gnadenthal, the “Valley of Grace,” was called by the Indians Nolemattink, which name they also applied to Christian's Spring.—*David Zeisberger.*

† Preparations had been made for the building of the place as early as 1747, when the grist and saw-mill were erected; the lower story of the structure was a grist, and the upper story a saw-mill. In 1748 the school-house was built.

knoweth my tenderness,' the removal of the dear hearts to Nazareth and Christian's Spring took place, amid the good wishes and blessings of the whole congregation (at Bethlehem). Previous to their departure, the Brethren and Sisters had a 'Quarter-Hour' in their prayer-hall, and the Single Brethren a love-feast in their own house. Then, under the guidance of Brother Nathaniel [Seidel] who was to remain some time with them in Christian's Spring, the following twenty-two Single Brethren proceeded thither :

Jacob Loesch,	George Huber,
J. Heinrich Paulsen,	William Okely,
Johannes Seifert,	Abraham Steiner,
Jacob Frey,	Erhard Heckedorn,
John Garrison,	Heinrich Liesch,
Jacobus von der Merk,	Michael Ranke,
Johannes Scheffler,	George Holder,
George Goepfert,	Jacob Kapp,
Andrew Broksch,	Michael Ruch,
John Beroth,	Friedrich Holder,
Heinrich Miller,	Jacob Wuest.

As they departed, the horns and trumpets were blown, and many Brethren and Sisters went along with the company.

"The Single Brethren were received in Christian's Spring by John Nitschmann's and Samuel Krause's, and the twelve married pairs were welcomed to Nazareth by a love-feast, and were led into their homes, which were consecrated for them."*

Here not only the Single Brethren dwelt, but the choirs of youth and smaller boys lived with them, and in the regulation of the so-called *Choir Houses*, a Superintendent (*Pfleger*) was appointed over each division of boys, youth, and Single Brethren, to take care of them both in a temporal and spiritual sense. From its first formation up to the year 1762, Christian's Spring constituted a branch of the general economy, and during this time Spangenberg was the *Ordinarius*, and superintended the economical affairs of the Brethren in this country. Hence in the earlier diaries, we find frequent mention made of "Brother Joseph." He was in the habit of visiting, periodically, Christian's Spring, Gnadenthal,

* It appears that an emigration from Bethlehem to Nazareth and Christian's Spring took place at the same time, the whole body consisting of twelve married couples, and twenty-two Single Brethren: the former to augment Nazareth, and the latter to start Christian's Spring. When the new occupants of Nazareth entered their houses, a formal consecration took place.

Nazareth and Friedenthal, and he found it incumbent on him to study the spiritual, and provide for the material, wants of all these places.

After it had ceased to be a part of the general economy, it had its own economy for many years, and remained a community of unmarried men and boys, who managed their affairs with the aid of several married families, up to the year 1796. In that year the choirs of Single Brethren and boys finally dissolved under the following circumstances :

“ April 1, 1796. To-day the Brethren of the Helpers’ [Elders’] Conference came here to meet in conference, and in the afternoon at two o’clock, there was a love-feast at Christian’s Spring, for the purpose of closing the economy of the Single Brethren, preparatory to the new arrangements about to be made for the residence of married Brethren and Sisters there. The Brethren of the Elders’ Conference, the Helpers’ Conference and the Board of Elders of Nazareth, with some other guests, were present. Brother Ettwein, who presided at the love-feast, expressed in a verse of blessing written for the occasion, his heart’s emotions in consequence of the change that was about to take place, which, together, with the account of the first settlement of Christian’s Spring, was read to the meeting. The Elders of the Choirs at Christian’s Spring were enumerated, of whom five were present, viz : David Zeisberger, Jacob Van Vleck, Andrew Busse, Johannes Schnall, Paul Miksch, the Superintendent John Bonn, who had occupied his office for thirty years, and George Golgowsky.

*Then there were many things told about the olden time and of the life of grace and happiness that had been led in this place, and expressions of gratitude evinced for the blessings and protection vouchsafed by God. Among other things, it was related that in the beginning the name of the place was Gnadenhöh, but that afterwards it was changed to that of Christian’s Spring, in honor of Christian Renatus von Zinzendorf and the fine spring that is there. At the conclusion, Brother Paul Miksch was appointed Superintendent, and *Haus Liturgus* (conductor of family service), and notice was given the Brethren in Christian’s Spring that, in

* In the Agapæ of former times social conversation took place, and under this agreeable form they were revived by Zinzendorf in 1727.

future, they would be served by the pastoral Brethren of Nazareth.

Rules and Customs of Primitive Days.

After giving the above brief history of the origin and decline of Christian's Spring, we will offer some descriptive details of life as it was spent there during the period the Single Brethren and boys were its occupants.

The day was always opened with an early morning service, (*Eine Früh-Stunde*), comprising singing and a short discourse, or reading. Then came the frugal meal, which was followed by the labors of the day.

At noon a Liturgy was sung, and in the evening a *Sing-Stunde*, with an occasional reading of the "Disciple House Diary,"* closed the history of the day. This was the routine of every day life, and nothing interrupted the performance of the morning and evening services. During the seasons of hay-making and harvest, when intense labor and fatigue distracted the mind, the mid-day service was occasionally omitted; but such instances were not frequent, and the flame of devotion burned on steadily without ever being extinguished.

During service it was not unusual to commemorate birth-days by singing a hymn of blessing for the Brother who might be celebrating such an anniversary. The verses were selected from the hymn-book, but on special occasions a composition by one of the Brethren was substituted. This anniversary was a prominent incident among the events of the Choir, and hence it was deemed indispensable to honor it, either in the morning or evening devotions, by some appropriate psalm or original ode.

In the larger congregations the children greeted the recipient of the birth-day compliments with congratulatory verses sung in chorus, although this was an act more usually performed towards one of the officials of the church. The congratulations of the birth-day extended even to those who were absent in distant parts of the earth, to Zinzendorf, the Countess, or Spangenberg, and

* The "Disciple House" was the designation of the quarters occupied by Zinzendorf and his whole missionary family, and the diaries kept at such residences, of which there were several in Europe, were transmitted to America for perusal by all the congregations.

after the death of these remarkable personages, their anniversaries were held in pious remembrance.

The Disciple, or *Jünger*, of the choir was always made the subject of a birth-day hymn, or address, on the eventful day. The officiating Brother was called the *Chor Jünger*, or Disciple of the Choir. The office was taken by turns, and the Brother who thus presided over the meetings was chosen by lot. The peculiar custom of administering the "kiss of peace" ratified the choice of the *Chor Jünger* upon entering on his new charge.

In addition to this, however, whenever the Brethren came from Bethlehem, on a visit, they usually officiated in the place of the *Chor Jünger*.

Among those who figured in the years embraced in the history of Christian's Spring and Gnadenenthal, we find the names of Christian and Nathaniel Seidel.*

One of the most favorite hymns was :

"O Haupt voll Blut und Wunden!"
O head so full of bruises!

And this was frequently sung solo by two Brethren alternately. Events of any peculiar importance were announced or commemorated by chorales on the horns, (*Waldhörner*). Thus on the morning of the 25th of November, 1757, a chorale was performed in remembrance of the Brethren who had been massacred a few years previously on the Mahoni. When the news of a death came from Bethlehem, or elsewhere, the announcement was made by what was called the *Heimgangs Ton*, or death chorale, played from a high position in the open air. The horns were also called into requisition early in the morning of the birth-day of an official Brother, telling the event while yet in his slumbers.

The language of those days was one of the characteristics, not only of early Moravian times, but of the German style of thought and feeling. Thus, in speaking of the arrival of the Brethren from Bethlehem, the diarist says, "Heute kamen unsere lieben

* Nathaniel Seidel, one of the number who constituted the "Sea Congregation" in 1742, came with his wife, Anna Johanna, and a colony of fifty Brethren, to America in 1761. He was subsequently appointed to the office of *Economus* of the Brethren, and in his official capacity as such, visited at regular intervals the "Upper Places," Christian's Spring, Gnadenenthal, Nazareth, Friedenthal and the Rose.

Herzen, Bruder Nathaniel und Schwester Anna Johanna von Bethlehem herauf zum Besuch," (To-day there came to us from Bethlehem, on a visit, our dear hearts Brother Nathaniel and Sister Anna Johanna.) The tone of thought prevailing among the early Brethren may be inferred from the term in use among them applied to the Count and Countess. The former was called "papa," and the latter "mama," and in all reference made to either, these familiar terms were cherished and constantly used.

During the enjoyment of the agapæ (love-feast), it was Spangenberg's habit to hold discourses in a conversational way, relating the affairs and recent occurrences of the European congregations, and telling the Brethren all that had occurred there.

The manner of holding the Easter solemnity (1756) is thus described, beginning with Maundy Thursday, "Brother Mattheus [Hehl] held the morning blessing; at noon followed the Liturgy, with a few verses. In the afternoon we went to Gnaden-thal to partake of a blessed Communion. Soon after followed the agapæ, and at the conclusion, Brother Mattheus sung:

" Das lieblichste Gedichte,
Dabey mein Auge fiesst,
Ist die simple Geschichte
Wie Er verschieden ist."

He then read the history, taken from the Evangelists, how the Savior with his Disciples eat the Paschal Lamb, and how he enjoyed with them the Sacrament, and all that ensued until he came to the Mount of Olives. When we returned, the "Office Sacrament" took place. At the usual hour we had our singing, and afterwards the communicants their prayer. On the 16th of April, it being Good Friday, at six o'clock, we had an appropriate Liturgy for the scene of our Saviour's sufferings in the garden. At nine o'clock we again came together and sang. Then followed the reading of the history of our Lord's passion, from his ascent of the Mount of Olives to his death on Golgotha. At twelve o'clock we went to Gnaden-thal, and in commemoration of His crucifixion sung the Liturgy. Then the Passion history in relation to it was read, accompanied with chorales. At three o'clock we continued the reading of the Passion and of his pierced side, in which we made use of the Liturgy. We now returned home and had the Vesper Liturgy. In a little singing hour (*Sing Stunde*), held by Brother Risler, we sang of his cold and lifeless body laid in the grave.

Then the communicant Brethren prayed in prostrate attitude, and finally we laid ourselves with the Savior in the earth, [*i. e.* read the history of His burial.]

April 17th, it being Great Sabbath, we went at twelve o'clock to Gnadenhal, where Brother Mattheus kept a blessed love-feast, we then returned home and quietly celebrated the day there.

On Easter morning we proceeded to the grave-yard, near the "Disciple House,"* where at the same time the Brethren and Sisters from the other places had assembled.

Brother Mattheus kept the Easter Litany; at ten o'clock we had the history of the Resurrection, and in the afternoon listened to the reading of a discourse." On Easter Monday they proceeded to Gnadenhal and had services, *Gemeintag* and reading, and in the afternoon they resumed their usual labors in the field and shop.

The Single Brethren of Christian's Spring were in the habit of attending the semi-monthly Saturday afternoon love-feasts at Nazareth, as well as the meetings of Sunday. Before the building of the hall, these took place in Old Nazareth, but after that edifice was completed, all these general meetings for the congregations took place there. The "Morning Blessing" and evening service were transactions within their own little prayer-hall, or chapel at home. The Sabbath love-feasts (Saturday afternoon) were instituted at Nazareth, January 30th, 1745, and continued weekly until they were subsequently changed to semi-monthly meetings.

As a characteristic of those early days, and to show at the same time in what close ties the several settlements were bound, it may be mentioned, that as soon as a birth occurred at one village, a messenger was dispatched to all the others to announce the important fact.

Events and Incidents.

Removal of the boys to Bethlehem and Christian's Spring.

Among the artless incidents of those primitive days (1757) is the account of the exchange of the seven Christian's Spring for the sixteen Bethlehem boys.

* Nazareth Hall was then called the "Disciple House," or the house intended for the residence of the "Disciple," Count Zinzendorf. The grave-yard had just been laid out on the slope of the hill.

September 27, we are told, "Brother Weber, who arrived here yesterday from Bethlehem, held the "Morning Blessing." Towards noon Brother Joseph* (Spangenberg) arrived, and in company with him, Brother Heckewelder,† who dined with us, and during the repast Brother Joseph made inquiries about the boys and Brethren who to-day were about to depart for Bethlehem. He asked the boys if it had gone well with them at this place, and if they had entered into hearty communion with the Brethren. He dwelt upon the privileges of those who had fallen among them, and showed them how they were trained to order and useful labor from youth upward. Then imparting his blessing, he kissed each of the boys, and they were dismissed from this place in the most kind and affectionate manner. Each boy was provided with cakes for the journey.

Under the guidance of Brother F. Weber the following boys then departed for Bethlehem: John Beutel, David Blum, John Heckewelder, Jacob, the mulatto, Ephraim Colver, David Volck and John Bivighaus. One of their advisers (*Aufseher*), Balthasar Hegel, accompanied them, and also Tobias Boedkel, who was to remain with them.

After this occurrence, Brother Joseph held a "Quarter Hour" for the communicant Brethren, spoke on the Daily Text for children, and invited them to the Communion on the coming 15th of October; "and since we are charged to examine ourselves, he reminded us of the special duty we had to perform, viz: that of searching each one his own heart, to ascertain whether he was in constant intercourse with the "Man of Suffering.‡ That every one in his own communings, should so far acquaint himself with his feelings, that in the "speaking" he might fully reveal them. Hereupon he held our Choir Liturgy,§ and subsequently left us for Gnadenenthal.

September 28th, after the "Morning Blessing," we resumed our ordinary labors. We devoted the morning to clearing up and preparing the rooms for the reception of the boys from Bethlehem.

* A name given to Spangenberg by Zinzendorf, on account of the excellent care he always took of his brethren.

† The father of John Heckewelder.

‡ The term *Schmerzensmann*, (man of suffering), was very common.

§ Each choir had its special Liturgy for various occasions.

Our team, which took the boys who left us down to Bethlehem, returned bringing with it the Bethlehem boys, sixteen in number, and four superintendents. After Brother and Sister Spangenberg and Graffs, and the Brethren Lembke, Heckewelder and Grube had come, they were welcomed with an affectionate love-feast, (*ein niedliches Liebesmahl*). Among these sixteen boys, some were destined for writing,* some for shoemaking, and others for tailoring and agriculture. Brother Joseph reminded them that the more each one lived in a child-like intercourse with the Savior, the more faithful would he prove in the pursuance of his daily avocations.

He traced to this source all industry, willingness and submission, and was persuaded that all past faults, particularly negligence in transcribing the reports (*Nachrichten*), would thereby be amended. He felt satisfied of their gratitude towards Bethlehem, and that the utmost care had been taken of them while there ; that they were now transplanted into a new spot, where due protection would be afforded them, and where they would be cheerfully received. He recalled to their recollection the words he had made use of upon their removal from the Children's to the Boys' Choir, that they should ever remain *children*. In these precepts they must abide and live. They were now about taking a great step and coming into nearer intercourse with the Brethren.* They should pursue their labor with joy and alacrity, and he hoped they might grow up and be fruitful in the service of the Lord. He then read a hymn (*carmen*) expressing his own and the congregation's solicitude for them.

After the love-feast, they were conducted to their respective rooms in the following manner :

* Writing here refers to the copying of diaries, missionary accounts, proceedings of conferences, &c. The Brethren had a large amount of writing to perform, and the MSS. deposited in their various archives testify to their industry in this particular. It appears that in early Christian's Spring life, the boys were put to this service.

* The elementary branches had been learned at Bethlehem by this set of pupils, and their education was now to take a more practical turn.

I. ROOM.	II. ROOM.	III. ROOM.
<i>Superintendents.</i>	<i>Superintendents.</i>	<i>Superintendents.</i>
Lorentz Bage, Brother Sydrich.	Philip Meyer, Jacob Meyer.	Christian Dreyspring, Brother Hellerman.
<i>Writers.</i>	<i>Shoemakers.</i>	<i>Tailors.</i>
James Noble, Joseph Otto, Samuel Nixdorff, Gottlieb Senseman, Abraham Hessler.	David Bruke, John Nixdorff.	Peter Rice, Gottlieb Anders, Anton Ronner, Friedrich Boehner.
<i>Agriculture.</i>	<i>Agriculture.</i>	<i>Agriculture.</i>
Nathaniel Miksch, Adolf Jorde.	Ludwig Meinung, John Schraub.	David Miksch.

Brother Lembke* was requested to visit the boys engaged in writing twice a week, in order to revise what they had written. Brother Grube was asked to instruct them in vocal and instrumental music, Brother Sydrich to give them assistance in Arithmetic and Geometry, and Brother John Bonn to furnish them the necessary instruction in agriculture, to which all consented.

Towards evening the communicant Brethren assembled, and Brother Gottlieb spoke to them in reference to the boys, consigning them to their special care, &c. This was followed by the "Singing Hour," and the day finally closed with an "Evening Blessing," held in the dormitory, while each boy stood beside his bed. They then retired cheerfully to rest."

The visits of Indian Brethren from Meniolagomeka were very frequent. They were generally called by scriptural names, which had been given them at their baptism, such as Joshua, Jonas, Jonathan, &c. Visitors frequently came to see the economy at Christian's Spring and Gnadenenthal. In 1756 we find it related how Brother Papplewell brought twenty-two Quakers to see the plantations, who went away well satisfied. Brother Zeisberger came frequently on his return from, or on his way to, the Indian congregations of Meniolagomeka, Gnadenhuetten, Wechquetank, Pachgatgoch. Sometimes the Indian Brethren came from Meniolagomeka, and among these was a well known character, named Joshua, who acted as interpreter for his people, when the Brethren spoke to them.

* Brother Lembke was pastor at Old Nazareth, and subsequently at Nazareth proper, for almost thirty years.

The journeying between Bethlehem and Christian's Spring during the time of Indian warfare being mostly on foot, it is a matter of wonder that so few serious encounters occurred between the Brethren and their unfriendly neighbors. It did happen, however, that adventures arose from solitary rambles through the woods that separated the two places above named. On the 27th of October, 1757, as Brother Nathaniel was returning to Bethlehem, and had gone about two miles from Christian's Spring, he espied, standing behind trees and armed with guns, two naked Indians, who looked suspiciously at him. Brother Nathaniel turned around, chose a zigzag course among the trees, and reached Christian's Spring in safety. This incident gave rise to renewed precautions on the part of the inhabitants of our villages, and they strengthened their palisades and increased the number of sentinels.

On the 10th of July, 1760, we find the record of an interesting event, the celebration of the "Reapers' love-feast," and the consecration of the new Liturgy-hall. "As Brother Joseph and his dear Martha, together with a number of Brethren and Sisters from the other places, and Brother Van Vleck, had arrived at noon, the communicant members assembled within our new hall for liturgy. Brother Joseph then discoursed upon the daily texts, as well as on those of yesterday and the day before.

We then knelt down and Brother Joseph delivered a fervent prayer; he commended this our temple to the whole Christian family, and prayed that God might bless it with His presence. We left the hall and proceeded to the Reapers' love-feast. Here the discourse turned upon the blessings showered down upon us, both within and without, by our dear heavenly Father. At the same time an ode, composed by Brother Tanneberger,* was sung solo, and Brother Graff recited an inscription, written expressly for the Reapers' love-feast. Brother Albrecht and our smaller boys performed a fine piece of music; thereupon our guests departed."

In the year 1763 the wild Indians began to lurk in the vicinity of Christian's Spring, and it was found necessary to appoint a night-watch, for which office Brother Bitzman was chosen. It was the duty of the sentinel to be at his post day and night. During

* Tanneberger was the organ builder, and made those instruments for Bethlehem, Litiz, Christian's Spring, and Nazareth.

the month of October of this year, the occupants of the Irish Settlement fled to Christian's Spring for protection, as the savages began to prowl around them. The Brethren gave them a place of security in what was called their "Family House." These near and fearful encroachments of the hostile Indians made it necessary to look to some means of defense, and they accordingly proceeded to fortify with palisades their barns and stables, as these would naturally become the first objects of attack. The same precautions were adopted in all the Moravian villages at that time. In connection with the palisades, *Wach-Huetten*, or sentry boxes, were erected, wherein the guards took shelter.

Statistics.

In taking note of the agricultural and industrial pursuits of the Brethren at that time, we have to observe that they cultivated all the cereals known at the present day. In addition to these, hemp and flax were raised and worked into clothing and fabrics. As late as 1766 the products of the farm and dairy consisted of:

1124 bushels of Wheat.	1771 pounds of Mutton.
1144 " Rye.	3194 " Pork.
1397 " Oats.	246 " Bacon.
462 " Barley.	10,940 " Beef.
710 " Buckwheat.	856 " Veal.
106 " Corn.	1919 " Tallow.
91 loads of Hay.	4948 " Butter.
28 " second crop.	130 " Lard.
	2000 gallons of Cider.

The stock of the farm comprised 277 head of horned cattle. Six yoke of oxen were employed for work and draft. There were 46 swine, and the implements of husbandry consisted of three wagons, five ploughs, six harrows, thirty-six sickles, and twenty-five axes. There were 146 acres of wood-land enclosed in fences; and in addition to this, 97 acres of land were in meadow, and 353 acres employed in tillage.* Shingles were made and used for roofs, but tile-ovens for the manufacture of tiles, as well as lime-kilns for burning lime, were in use. Ploughing was done by oxen, as above stated, and the team frequently went to Bethlehem, transporting wheat thither, and sometimes it proceeded to Philadelphia. The driver or carter was such by appointment, as well as the *Stall Bruder*, or groom.

* These statistics were compiled by John C. Brickenstein.

Bees were raised and a house was erected for the apiary. In addition to the saw and grist mill, a brewery was one of the institutions of Christian's Spring, and beer was sent to Bethlehem.

In the beginning of the settlement, the Brethren were in the habit of raising tobacco, each for his private consumption, and on one occasion notice was given them by the Superintendent that, in future, they should all be supplied by the economy.

Goods were brought from New York to Bethlehem, and the team went from Christian's Spring to New Brunswick to transport them to Bethlehem. The pottery at that time was at Bethlehem, whence the earthenware was procured. Here the stoves were manufactured of earthen material, and some of these tile stoves are preserved as curiosities up to the present day. They were sometimes placed in the partition wall, so as to serve two rooms. The brick-kiln was at Nazareth. Oak timber used for building was felled in the vicinity, but pine logs were procured beyond the Blue Mountains, and in winter, when the ground was covered with snow, the Brethren, with all their sledges, set out to hew pine trees and convey them home. On the 15th of February, 1757, the sleds arrived from beyond the mountain with forty-five pine logs, for the purpose of being sawed into boards at the Christian's Spring saw-mill. A portion of these boards were taken to Bethlehem. The smiths used charcoal, which was burned in pits on the spot. During hay-making and harvest, hands came from Bethlehem to offer their assistance, and among these there were some Indian Brethren. We are told that for many years the horned cattle were driven over the Blue Mountains to graze during the summer, and that they were left there until autumn, when they were brought home.